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ON account of the late excitement which has been raised in England over the question of ritual the annual meeting of the English Church Union attracted more than usual interest. A set of resolutions relating to ritual were laid before the Union and after being spoken to by several eminent speakers, both clerical and lay, were passed all but unanimously. The two hands held up in opposition to the resolutions when the vote was taken served only to emphasize the unanimity of the vast audience which voted in the affirmative. We print elsewhere in this issue the resolutions which were adopted, and the annual address of Lord Halifax the President of the Union. We regret that we are unable through lack of space to print the able addresses of those who spoke to the resolutions.

A CORRESPONDENT of the *Family Churchman* writes: "On Sunday week the Bishop of Stepney read a 'Bidding Prayer,' at St. Paul's, in which the congregation were requested to pray for the dead—the first time such an exhortation had ever been uttered in the Cathedral. . . ." The words were: "Let us pray for all those who have departed this life in faith and fear."

At Westminster Abbey, on Sunday, a Latin hymn was introduced.

A correspondent of the *Church Times*, London, expresses strong indignation of the extra "services" not ritualistic, of which we hear. He speaks of "a very successful 'Egg Service,'" where the eggs, designed as an offering to the poor, were piled in the chancel, and adds: "We have now Flower services, Toy services, Doll services, and Egg services; are we to go on to Muffin and Crumpet services, Tea and Cake services, Carrot and Turnip services?"

AMONG those who were lost on the ill-fated French liner *La Bourgogne* was the Rev. Walter Gardner Webster, M.A., who as a student at the General Theological Seminary and as a deacon, has frequently worshipped with us in the chancel of the Church of St. Mary the Virgin. He left New York intending to meet a friend in Paris and from there to go on to Germany, where he was to spend the summer.

Mr. Webster was graduated from Brown University in the class of '78, which this spring celebrated its 20th anniversary. He was also a member of the Delta Upsilon fraternity. During the years '78 and '79 Mr. Webster studied law. In the latter year he became a teacher of classics in the Providence High School, continuing in that position up to and through 1890. He made a great many friends among his pupils, whom he tried to follow in their life work. It was this

unusual interest in his work in the High School and the young men whom he taught that led Mr. Webster at Commencement this year to give to Brown University a scholarship of \$2,000, the income of which will each year help some classical High School graduate through the institution.

Four years ago Mr. Webster entered the General Theological Seminary of New York. He was graduated from this institution last year with the highest honors attained in the seminary since 1819. For some time he was a lay reader at St. Stephen's Church under the rectorship of Rev. Dr. George McC. Fiske, and later was made a curate in that parish. In June of last year Mr. Webster was ordained deacon, and May 19th last he was ordained to the priesthood. Although one of the youngest in service of the priests in the diocese, he had already won a high decree of esteem and respect, and had given indications of peculiar qualifications for the work to which he had consecrated his powers. His attainments as a preacher were already generally acknowledged, and there was every reason why his career should be a credit to himself and the Church which he loved.

Almost every summer he has gone to Europe. He has a mother and father, with whom he lived, at 103 Parade street, and two brothers, who are away. In Providence Mr. Webster is extremely well known, especially among the younger men and women who studied under him at the High School. His scholarly attainments and unselfish devotion to the interests of education and Christianity are widely recognized. *May he rest in peace.*

IN A Southern diocese a colored priest has succeeded, after years of struggle and discouragement, in building a church suitable for the worship of Almighty God.

Recently at the consecration services the Bishop was much scandalized by certain reverent practices, and in the midst of the celebration stopped to demand if there were not other bread than the wafers provided. On receiving a respectful but firm reply in the negative, the Reverend Father in God proceeded with the Holy Mysteries; but as soon as the procession arrived in the sacristy he arraigned the good priest, forbidding the use of wafers, and ordering that the choir should not in future "bow to the cross."

It is to be inferred that the visiting clergy, from dioceses Northern and Southern, and the choir boys, were highly edified by the humiliation of a faithful and God-fearing priest, who, on this auspicious occasion, received as the culmination of his hopes, his prayers, and his faithful labors, a public rebuke from his Diocesan. *Good manners!*

CHURCH OF ST. MARY THE VIRGIN,

WEST 46TH ST., NEW YORK.

SERVICES.

Sundays—Low Mass, 7:30; High Mass, 9; Matins, 10; Low Mass, 11:00. Vespers, plain, 4.
Daily—Low Mass, 7:30; Matins, 9 a. m.; Vespers, 5 p. m.
Holy Days—Additional Low Mass, 6:30 a. m.
Confessions—Daily after Vespers; at other times by appointment. Special hours before feasts announced in Kalendar.
Baptism and Churching—Stated hour, Sunday, 3 p. m. At other times by arrangement with the Clergy.
Confirmation—The names of those who desire to be confirmed will be received at any time by the Clergy.
Visitation of the Sick—The Clergy desire to be notified of any sick persons in need of the services of a Priest. The Blessed Sacrament can be taken to the dying at any hour; but in cases of ordinary sickness it will be administered only in the morning, after notice given the day before.
Special Celebrations for Marriages, Funerals, Month's Minds or other Memorials of the Dead may be had, freely, by applying to the Clergy.
The Church is open daily from 7:30 a. m. to 12 m., and from 4 to 5:30 p. m.
The red light burning before the Altar signifies the Presence of the Blessed Sacrament.
The office hours of the Clergy (for consultation or business) are daily at the Church, or Clergy House, from 10 a. m. to 12 m.
The Church is No. 139 W. 46th St.
The Mission House, No. 133 W. 46th St.
The Clergy House, No. 145 W. 46th St.
The Rectory, No. 144 W. 47th St.

KALENDAR FOR AUGUST.

1 Mo.	<i>Lammas Day.</i> G. A. S. Monthly Mass, 8 a. m.
2 Tu.	
3 We.	
4 Th.	
5 Fr.	<i>Abstinence.</i>
6 Sa.	Transfiguration of Our Lord. Masses, 6.30, 7.30 and (O. V. B. V. M.) 8 a. m.
7 S.	Ninth after Trinity. <i>Holy Name of Jesus.</i>
8 Mo.	Requiem Mass, 8 a. m.
9 Tu.	
10 We.	<i>St. Lawrence, Archdeacon, M.</i>
11 Th.	
12 Fr.	<i>Abstinence.</i>
13 Sa.	
14 S.	Tenth after Trinity.
15 Mo.	Requiem Mass, 8 a. m.
16 Tu.	
17 We.	
18 Th.	C. B. S. Monthly Mass, 8 a. m.
19 Fr.	<i>Abstinence.</i>
20 Sa.	
21 S.	Eleventh after Trinity.
22 Mo.	Requiem Mass, 8 a. m.
23 Tu.	
24 We.	St. Bartholomew, Ap. Masses, 6.30 and 7.30 a. m.
25 Th.	
26 Fr.	<i>Abstinence.</i> Bona Mors Devotions after Vespers.
27 Sa.	Bona Mors Monthly Mass, 8 a. m.
28 S.	Twelfth after Trinity. <i>St. Augustine of Hippo. Bp., Con., Doc.</i>
29 Mo.	<i>Beheading of St. John Baptist.</i> Requiem Mass, 8 a. m.
30 Tu.	
31 We.	

SPECIAL, VOTIVE, AND OTHER MASSES.

Sunday.—	For the Children, 9 a. m., weekly.*
Monday.—	G. A. S., 8 a. m., first in month. Requiem 8 a. m., other Mondays.
Wednesday.—	St. Mary's Guild, 9.30 a. m., first in month.*
Thursday.—	C. B. S., 8 a. m. Nearest middle of month.
Saturday.—	O. V. B. V. M., 8 a. m., first in month. In Mission House other Saturdays.* Bona Mors, 8 a. m., last in month.

N. B.—The intention of the Votive Mass, as indicated above, will be retained, even when on Holy Days or within Octaves the Votive Mass itself gives way to the proper for the day.

GUILD MEETINGS, ETC.

Sunday.—	Singing School, 10 a. m., weekly. Sunday School, Lessons, 2.30 p. m., weekly.* Guild of All Souls, after Vespers; before first Monday in month.
Monday.—	St. John's Guild, 8 p. m., after First Sunday.*
Tuesday.—	Men's Guild, 7.45 p. m. weekly.* Sons of St. Sebastian, second in month. League of St. Lawrence, as called.
Wednesday.—	St. Mary's Guild, 10 a. m., first in month.* Guild of St. Mary of the Cross, 8 p. m., weekly.* Guild of St. Alban the Martyr, 8 p. m.*
Thursday.—	Guild of St. Mary of the Annunciation, 7.45 p. m., weekly.* St. Joseph's Guild, 7.30 p. m., weekly.*
Friday.—	Guild of St. Mary of the Angels, 3.30 p. m., weekly.* Bona Mors Society, after Vespers, before last Saturday in month.
Saturday.—	Industrial School, 10 a. m., weekly.*

*Usually discontinued from the first of June until Michaelmas.

THE PARISH.

To those who have contributed to the Funds of our Summer Home:

My Dear Friends:—

The second season of our Summer Home work is in successful operation, and through your kindness we are enabled to receive those of our Parish Guilds and Sunday School who are entitled by their faithful attendance to the privilege of a holiday here by the sea shore. Every Tuesday the steamer "Huntington" brings from New York a party of about twenty-five persons, women and children. From the landing they are driven to the Home, which is situated upon Northport Bay. The merry shouts of the children announce the arrival of the wagons before they turn into our grounds. They stay until the following Monday, and those whose health requires it remain longer. During one week in August we have only the older boys and grown lads, who come together under the charge of one of the priests. We have about four acres of ground, with plenty of shade around the buildings, and as the water is on two sides of one point of land, we have picturesque water views in every direction, and on a fine, breezy day sailing craft passing us by add interest to the scene.

The children go in bathing every fine day, and those who can row have the use of a row boat, which was given us by a kind friend. In the afternoons they wander off walking, and they take turns in driving when the Home carriage goes on its various errands. Most of the children and older people are old acquaintances, coming as they do from the same parish, and they amuse themselves most happily together, very rarely giving any unnecessary trouble to those who have the care of them, and showing appreciation both of the natural beauties of the place and of the entertainment afforded them.

For the number of people whom we receive we have good accommodations. In addition to the house and out buildings, which stood originally upon the grounds when purchased, the generosity of one parishioner built for us a two-story frame building, containing a large, airy dormitory and several single bedrooms on the second floor, and below a dining room and a sitting room, with piazza surrounding it. The old house has another dormitory, an attic and more sleeping rooms, besides the dining room, parlor and piazza for the use of the Sisters and their helpers. A small room in this house is used for the Sisters' oratory, but at present the daily prayers for the whole family are said in the sitting room of the new building, and the large dining room is cleared and used for the Sunday service. This is the best arrangement which is possible now, but we hope very much that some other of our friends besides those who have already given so freely may help us build a chapel, which we who are living and working here feel to be so greatly needed. With so many blessings upon this work it seems as if we ought to have a building, however simple, set apart for the worship of Almighty God, wherein the Holy Eucharist could be fittingly offered. Those to whom this letter is written, who have already by their alms provided and maintained this house, we ask of their charity now to add their prayers that God would put it into the heart of some one or more to give

us the means of building such a chapel, in His own good time.

Yours faithfully,

In Him we serve,

THE SISTERS IN CHARGE.

ST. MARY'S SUMMER HOME,
CENTREPORT, L. I.

August, 1898.

WHAT LLANFAIRPWLLGWYNGYLLGOG-
ERYCHWYRNDROBWLILLANDISLLIO-
GOGOGOCH MEANS.

Of "the great jaw-breaker," as he irreverently terms the Welsh word we filled a line or two of our space with the other day, Mr. George L. Napier, Frome, writes: "I met recently with a translation into English of the name of the village in Anglesey which boasts the longest name in the United Kingdom. I send you a copy below, thinking it may interest your readers:

Llan - fair - pwll - gwyn - gyll - goger -
Church | Mary | a hollow | white | hazel | near to
y - chwyn - drobwl - Llan - Disilio -
the | rapid | whirlpool | church | (Saint's name)
gogo - goch.
cave | red.

That is, the Church of St. Mary in a hollow of white hazel near to the rapid whirlpool and to St. Disilio Church, near to a red cave"—*London Daily News*.

ENGLAND has been having one of her periodical "No-Popery" crazes. Sir William Harcourt sounded the alarm this time. A bill was before Parliament regulating benefices, and he seized the occasion to denounce the popish practices and leanings of the Anglo-Catholics. They were trying to undo the English Reformation. They were trying to carry the Church of England over to Rome. As for the individual clergy who were at this nefarious work, Sir William denounced them as being in a position which was "illegal, immoral, and indecent." It was wonderful to see how the English still respond to this old appeal. Parliament and press were convulsed. Sir William's daily mail leaped to thousands of letters, applauding or denouncing. It was urged that he was not exactly the man to lead such a holy war. His own devotion to evangelical doctrine had not been known to be absorbing. He was even accused of partisan motives, and the charge was not thought incredible. Other men might seem better fitted to discuss the nice questions of casuistry involved. Prof. Sidgwick, for example, can reason sweetly about the situation of clergymen bound by a creed which they do not believe. But Sir William rose in his character of blunt, bluff English squire, despising metaphysical cobwebs, frankly hating the Pope, and pounded out his conviction that the Romanizing clergy were but so many rogues. The immense sensation caused by the incident shows how little the old cries have lost their power to set John Bull puffing and glaring.—*Evening Post*.

THE *Church Times* records: "The exodus of priests from the Church of France, and in a less degree from the Church of Italy, has increased so rapidly and remarkably during the present year as to disturb the Voltairean writers of the press." The *Eclair* declares that nothing like it

has happened among the French clergy, that the process continues, and that there are evident signs of a regular organization at the back of the movement. The *Gironde* says: "We have reason to know that the higher clergy are busily occupied with the alarming symptom." The Abbé Bourrier, the real organizer of the exodus, has started a paper, which already counts 6,000 subscribers, a large proportion of whom are said to be Roman priests. "The agitation is not as yet in the direction of rationalism."

A preacher from out of town once asked Mr. Beecher what they did in Plymouth Church when the congregation got sleepy. Mr. Beecher's eyes twinkled.

"I don't know that it applies to your church at all," he said; "I guess it don't. But we have a definite rule about that in Plymouth Church. The sexton has strict orders, whenever he observes the congregation getting sleepy, to go and wake up the preacher."

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THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46TH STREET NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 5 CENTS:

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK POST OFFICE OCT 20 1895.

THE LORD HATH MADE ME A POLISHED SHAFT ☐ IN HIS QUIVER.
HATH HE HID ME ☐ AND SAID UNTO ME THOU ART MY SERVANT
O ISRAEL IN WHOM I WILL BE GLORIFIED: ☐

THE subscription price of THE ARROW is 50 cents per year. The paper is sent in *exchange* to Diocesan and Parish papers, and to other regular publications. It will gladly be sent *free* to clergymen, seminarians, religious, and to Church Institutions upon the receipt of a postal card giving proper address. This request must be renewed at the beginning of each year.

NEW YORK, AUGUST, 1898.

LORD HALIFAX TO THE ENGLISH CHURCH UNION.

It is now more than thirty years since I have had the honor of presiding over this society, and it is not too much to say that during that time we have been engaged in a Thirty Years' War on behalf of the spiritual rights of the Church of England. (Applause.)

Her right in all spiritual matters to declare her own judgments unhindered by the usurpations of courts like the Judicial Committee of the Privy Council: her right, and therefore, the obligation, to teach the whole Catholic faith as held by the undivided Church before the separation of East and West: her right to her ancient ritual, and manner of performing Divine Service, unaffected by the changes of the Sixteenth Century, except where in any given particular she has specifically forbidden what she had before enjoined.

These are the principles we have found ourselves constrained to defend and we have had to maintain them against formidable opponents. We have had marshalled against us all the forces of indifference, ignorance, and prejudice. Erastian intolerance has combined with Protestant bigotry, and more than once in the course of the conflict, Erastian intolerance and Protestant bigotry, in their hatred of Church principles, have not shrunk from an alliance with a section of the Roman Catholic body in England, which on its side has not been ashamed to welcome such allies in order to degrade and humiliate the Church of England. (Applause.)

We have seen mobs encouraged to disturb Divine Service. We have seen the powers of Parliament invoked against us. We have seen the clergy imprisoned for weary months because they would not deny the spiritual rights of the Church. Nay more and worse. We have seen Bishops degrading their sacred office, and appealing to the authority they derived from the Church to extort compliance with a denial of the Church's rights. We have seen these things; no one in face of the history of the last thirty years can deny them, but despite them all, despite prosecutions, Public Worship Regulation Acts, imprisonments, appeals to popular prejudice,

despite the mistakes we may have committed ourselves, the battle has been won. The authority of the Privy Council and of courts subject to its jurisdiction in regard to all spiritual matters, is dead, as any who should be imprudent enough to invoke their authority again in regard to doctrine and ritual, would soon be made aware. The obligation of the Church of England, as an integral part of the Western Church, to teach the whole faith, and not merely such portions of it as may appeal to the prejudices of the hour, is recognized to be the very basis and sanction of her own authority and that of her Episcopate, and lastly the right of the Church of England, when she reformed her Breviary and Missal, to continue to recite the Divine Office, and say or sing Mass, with the old accustomed ritual, except in such particulars as she had expressly forbidden, is practically acknowledged. (Applause.)

Why do I recall these things? In order to make a boast of what has been accomplished. Most assuredly not. If success has attended our efforts it is because the cause was God's, and because we have been true to His purposes for His Church. I allude to them for the sake of the warning which the past supplies, and for the lesson which it may teach us as to the present and future. It is assumed that we are in the middle of a crisis, the result of ritual extravagance and insubordination to episcopal authority. I do not believe in any such crisis—(Applause)—I have seen too many of them. I question the competence of those who are making themselves conspicuous by disturbing Divine services, to do more than to disgust all respectable people with the principles they represent, and, if they persevere in their present course, to get themselves into serious trouble. (Loud applause.) We have gone out of our way to judge them as little harshly as possible. We know to what an extent prejudice and vanity are able to deceive men as to the real nature of their actions. They have been shown the greatest forbearance, some may even think that forbearance has been pushed to its extreme limit, but churches and congregations are not going to be disturbed indefinitely, and I shall be surprised if in future any congregation that may be annoyed, does not make it abundantly clear that such persons intrude among them, for the purpose of disturbing Divine service, at their peril. But though it is ridiculous to talk of a crisis in connexion with such persons, or to suppose that any one with the instincts of an Englishman, and with any sense of what is due to the Church, and the sanctities of Divine service, would consent to modify his practice in consequence of such proceedings, even people of this sort have their use. They enable us to understand, as perhaps we had never done so completely before, some of the most unpleasant features of the Reformation period. We realize what William Dowling and his friends were like who in the seventeenth century went about defaming the clergy, disturbing Divine service, and breaking the painted windows and sculptured figures in our churches, and we do not love them or their principles any better in consequence. In the next place they are making it abundantly clear that those whom they attack are not the lawless offenders they pretend them to be, but the real upholders of the authority of the Church and of the Episcopate. For what, indeed, have we all

been fighting for the last thirty years, nay, ever since the Gorham judgment, except the spiritual authority of the Episcopate? Since the day of that celebrated decision, through all the controversy arising out of "Essays and Reviews," through all the troubles connected with the name of that great champion of the spiritual authority of the Episcopate, Bishop Gray of Capetown, through all the doctrinal and ritual prosecutions of later years, on behalf of what has the battle been fought, except on behalf of the historical and spiritual continuity of the Church of England, and the assertion of the principle of spiritual authority as vested in those, and in those alone, to whom our Lord has entrusted the government of His Church? We are not likely to ignore that principle now. We assert it, we welcome it, we submit to it. One thing only we maintain, as we have ever done, in regard to it—that the authority of the Episcopate is one thing, the exercise of that authority as inspired by the Privy Council, or excited by popular prejudice, is another. (Applause.)

There is at the present time no question as to the ceremonial which may be used at the services explicitly enjoined by the Book of Common Prayer. It is understood that lights, vestments, incense, the mixed chalice, and similar matters are outside the present controversy; it is quite certain such things will not be given up; the question is as to other services not directly prescribed by the Prayer Book. In reference to these—such, for instance, as the Three Hours, devotional meetings with extempore prayer after the ordinary services of the Church, guild meetings, special litanies, the Story of the Cross (the use of which is so common in Lent and Passiontide), the Veneration of the Cross, and other more liturgical services of less or greater authority and prescription, and in regard to omissions from and additions to what is prescribed by the Prayer Book itself, there can be no question that they must be given up if the Bishop of the diocese requires it. (Applause.) However good and useful such services may be, however much in certain respects the Prayer Book is susceptible of improvements, obedience to authority is of more importance than any particular form of devotion or liturgical enrichment. No one will deny this for a moment, but though the authority of the Bishop is absolute and unquestioned in such matters, we shall not be thought disrespectful if we venture, in view of present circumstances, to make certain observations in regard to its exercise.

It has to be remembered, in the first place, that a great proportion of the population of England is outside the influences of any religion whatsoever, and if the admirable work for souls which is being carried on by the clergy of churches like St. Cuthbert's, Kensington, St. Peter's, London Docks, St. Alban's, Holborn, St. Michael's, Shoreditch, is helped on by devotions such as I have mentioned, it is a great responsibility to interfere with them.

In the second place, it must not be forgotten that, though circumstances may make such services inopportune and inexpedient, though the right to introduce them may even seem to some questionable, it is not open to any one who respects the authority and practice of the Church of Christ to object to them on the ground that they are either superstitious or sensuous. It is no more superstitious to kiss a crucifix than a Bible. To bow to the Altar is no more supersti-

tious than to bow to the Throne. "With my body I thee worship," implies no more idolatry if addressed to the emblem of our redemption, than it does when addressed to a wife. We may be permitted to recall these things to the memory of the Bishops of Southwell and Hereford—(Hear, hear, and applause)—and to draw their attention to the witness of Anglican tradition and the decrees of the Seventh General Council on the subject of such external observance.

We may also, perhaps, be permitted to remind them that although a little more or a little less ceremonial may in itself be an unimportant matter, though the public recitation of the Athanasian Creed so many times a year is probably in itself not a matter of primary importance, to condemn a particular ceremonial observance, such as bowing to the altar, because it witnesses to the belief in the presence of the Body and Blood of Christ under the forms of Bread and Wine, and to advocate the removal of the Athanasian creed from the public services of the Church because it insists on the necessity of holding the Catholic faith, makes obedience to episcopal admonitions, founded on such denials of the truth, and of the explicit teaching of the Church of England, impossible. Everyone knows that the Bishop of Hereford owes his position to his support of those who attempted to rob the Church in Wales of her property. He was resisted then; he will be met with even greater resistance now in his support of those who would rob the Church of her faith (Applause). In the third place, justice surely requires us to remember that much which has been gained for the Church of England which is now universally and thankfully accepted, has been won in the past, by the action of individuals who were subjected to precisely the same sort of accusations as those which are now being brought against a section of the clergy. The fact does not prove such clergy to be in the right, but it does show that there are other sides to the question, and that it is not one which is so easily solved as some would like to think.

It was said by one in the early days of the Oxford movement, "I am more painfully sensible of the distress (caused by the state of the churches and the kind of services then prevalent in England) in consequence of a fortnight's sojourn in France, and attending daily at the Holy Sacrifice. Everything seems flat after being able to attend the daily Mass." Let us never forget that it is to what are called extreme men that we owe the restoration of the daily Eucharist in England, and that compared with what that means for our souls, and for the whole Church of England, all other matters, even though they should seem to some extravagancies, are trifles indeed.

Fourthly, it should not be forgotten that the additions which have been attempted in the services of the Church have been made, not in the interests of any mere antiquarianism, but from a real desire to strengthen the hold of the Church of England upon her members, and to supply needs which cannot be safely ignored. If members of the Church of England have a clear right to the performance of Divine service as it is prescribed by the Prayer Book, it is also a matter of pressing importance, I would even say of necessity, that present difficulties and wants should be met by the sanction of special collects, epistles, and gospels, and by the permission for additional services. If individual priests have seemed to

venture too much in these directions on their own responsibility, is it not partly due to the fact that the authorities of the Church of England have ventured so little? Can officers hope to lead their troops with success if they never put themselves in the front of the battle. (Applause.)

The duty of restoring its ancient dignity and beauty to the performance of Divine Service, the need of prayers for the faithful departed in the authorized services of the Church, of pleading in the Holy Mysteries the Sacrifice of the Cross on their behalf, as well as a clearer recognition of what is involved in the doctrine of the communion of saints, the importance of remedying the dislocation of the Canon which so disfigures the Communion office of the Church of England, the necessity of making better provision for the communion of the sick, by the reservation of the Blessed Sacrament, the duty of restoring the unction for the sick, according to the Apostolic precept, the obligation of maintaining the indissolubility of Christian marriage, and of vindicating at all costs the law of the Church of England in regard to it—where in the official statements put out by the authorities of the English Church during the last thirty years, with the exception of the celebrated charge of Bishop Hamilton of Salisbury, will any mention be found of these things?—things, be it remembered, which can plead on their behalf no contested authority, but the undisputed sanction of the whole Church of Christ. Is it to be wondered at if, in the face of such an abdication, those whose hearts were on fire to make the Church of England a joy and a praise upon the earth, should have seemed at times to forget all that might strictly be due to the episcopal office, and to be drifting into a position which exposed them to a charge of practically endorsing the principles of congregationalism? I crave forgiveness from all whom it may concern if I have seemed to speak disrespectfully of authority; but we in England are accustomed to say out plainly what we think—(Hear, hear),—and it is in the interests of authority itself that it should be so. (Hear, hear.) That authority should impose itself on the expression of opinion in regard to religious matters to the extent it does in the Roman Communion, is surely no unmixed advantage. To refer everything to the decision of authority ends only in destroying all individual initiative, and in comprising the authority it is sought to exalt. To refer to the authority of the Bishop for every detail or change of service, is merely to put unnecessary difficulty in the way of Episcopal authority. Many things may be attempted which it is not well the Episcopate should be asked to sanction, till it is seen whether they are likely to succeed. No doubt it is not always easy to draw the exact line between what may be safely left to individual initiative, and what ought to be referred to a higher authority, but we may be quite sure, unless we are entirely to disregard the warnings of the past, that a generous toleration in all such matters is, under existing circumstances, a wiser policy than one of interference and restriction. It is only by such a policy that matters in dispute will be seen in their true proportions, and find their proper level. (Applause.)

The resolutions to be submitted to this meeting express our sense of the duty of submitting to Episcopal authority on liturgical disputes, not as an infallible authority which can never be

rightly resisted, but as the authority which when it speaks in the name and on behalf of the Catholic Church, has a claim on our dutiful and willing obedience. Those resolutions will be moved and seconded by speakers whose names are representative of the whole body of what is popularity known as the High Church party. Canon Gore, the Dean of Rochester, Mr. Suckling of St. Alban's, Mr. Athelstan Riley, Mr. Cocks of St. Bartholomew's, Brighton, Mr. Westall of St. Cuthbert's, Kensington, and Sir Edmund Elton, all speaking in support of such resolutions, brought forward on behalf of this Society at its annual meeting, are a proof, if any is wanted, that in these matters Churchmen are all of one heart, and of one mind, and that any attempt to divide or separate them is doomed, as such attempts have been so often before, to certain and ignominious failure.

* * * * *

One other name, though not a member of the Union, I cannot omit on this occasion.

The unrivalled talents and graces which made Mr. Gladstone what he was,—(Loud applause)—were devoted before all things else to the interests of religion. His body is buried in peace, but his name will live for evermore as the faithful son of the Church of England, who through good report and evil report, throughout his whole life, and in death, bore steadfast witness to the truth of her claims. May he be permitted, in company with all those who have fought the good fight of faith, to see from the rest of paradise, the triumph of those claims, and in God's own time the re-union in one visible fold of all who love our Lord Jesus Christ in sincerity and truth. (Loud and prolonged applause.)

E. C. U. RESOLUTIONS.

THE resolutions (as follows) were moved and discussed *en bloc*:—

I.

That this Union is prepared to give all possible support to the lawful authority of the Bishops as Ordinaries in the settlement of Liturgical difficulties, humbly confiding that, as members of the Catholic Episcopate, they will impose nothing on the consciences of the clergy and laity which is contrary to the teaching and practice of the whole Catholic Church of Christ.

II.

That the Union will give legal and all other assistance in its power to incumbents and congregations in all necessary efforts to protect the Celebration of the Holy Eucharist and the services of the Church from profanity and sacrifice.

III.

That it must not be supposed that Members of the Union and other loyal Churchmen, because they have not resorted to prosecutions, disturbances, or brawling in Church, do not feel most keenly the omissions and deviations from the Book of Common Prayer, and the novel practices which have been allowed to grow up in a Protestant or Latitudinarian direction during the present century, as well as the denial of the Services to which they have a right, and that they are not often aggrieved and driven away from their Parish Churches thereby.

Speaking of the above resolutions Sir Edmund Elton, Bart., said there was not the slightest

doubt among both the clergy and laity but that the abstract principle of obedience to episcopal authority was the foundation principle of the Catholic religion. (Applause.) But they were faced with very grave difficulties as to their obedience, and it was no use blinking the matter. If absolute unquestioning obedience, as some preached at the present time, had been adopted thirty years ago, the whole Catholic revival would have been wrecked. The admonition of the Bishop of the Father in God in a diocese was a very grave matter, and any priest should be very careful how he despised that admonition. But when they spoke of or contemplated disobedience they must be agreed that they would not accept the limited interpretation of the Ornaments rubric which confined the ritual to the First Prayer Book of Edward VI. (Applause.) The Bishop's admonition could not have any force if he forbade a lawful custom of the whole Church of Christ. He was sorry there had been so much bother about Mr. Kensit, because he was not worth it. The whole thing was a ridiculous sort of storm in a teacup—perfectly ridiculous—and yet people were talking about the thing being a very grave crisis. (Laughter and applause.)

Mr. Allen said he could not as a layman accept the first part of the resolution, because it was an act of unconditional surrender. After hearing the speeches of Mr. Suckling, Mr. Cocks, and Mr. Westall, they could not as laymen say that we submit unreservedly to the Bishops. They should not be afraid to speak out, and laymen must assert that the Catholic Church was Christ's vicegerent, and that it controlled the individuality and the nationality of the Church of England and limited the force and character of episcopal authority. The Bishops were the officers of the whole Church, and with the clergy were fathers in God, and not autocrats. It should be distinctly asserted that they would bow to no authority but the Catholic Church, and that the Bishops must administer as servants of the whole Catholic Church.

THE VICAR OF ST. ALBAN'S, HOLBORN, TO THE EDITOR OF THE CHURCH REVIEW.

SIR:—You speak of our not obeying the direction of the Book of Common Prayer at St. Alban's, Holborn. I exclaim in my best Latin, "*Quantam maxillam*"—what cheek! We obey the Prayer Book seventy per cent. more than all the Archbishops, Bishops, deans, canons, prebendaries, etc., etc.

(1). On a hundred days in every year for the last thirty-six years we have dined off fish and rice pudding. Do we like this kind of food? No; we have done it out of obedience to the Book of Common Prayer.

(2). We have daily, all these years, said Morning and Evening Prayer in the Church. Has it always been convenient to do this? No; but we have done it out of obedience to the Book of Common Prayer.

(3). We have given up Friday and Saturday afternoons to hearing confessions, when we have longed—longed, oh, so much—to be far away anywhere. But we have done it out of obedience to the Book of Common Prayer, because when we were made priests by the ordering in that book the Bishop said, "Receive the Holy Ghost

for the office and work of a priest. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained." And we believed him—fools as it seems we were!

Yes, but you leave out many things in the Prayer Book services. So do they all, and I don't blame them.

For how, for instance, could we, when we repeat the Communion Service six times on Easter Day, tell our sisters and devout communicants six times over not to murder, steal, and commit adultery? How could we say on Sunday next, "I purpose to administer Holy Communion," when we do it twice every day? We should make fools of ourselves and our congregation, and foolishness of the Prayer Book.

"But you add to the services in the Prayer Book." So do they all, and I don't blame them. We all try and make our services as attractive and suitable to the various phases of religious feeling characteristic of religious thought in England to-day, and we are the best Prayer Book expositors and her most faithful sons, too, and after all these years 'tis rather too bad to dub us "traitors."

What I should like to see is more liberty to make our services more liturgically correct on one side and more like chapel services on the other.

Do you want us to wear a straight waistcoat made over 300 years ago, which has never fitted, and is now quite out of date? If we are Established, we're not all gone daft.

Yours, etc.,

ARTHUR HENRY STANTON.

WHAT, we venture to think, is wanted is that the Bishops should meet us frankly and openly, and tell us exactly what they will do—whether they will maintain the Ornaments Rubric in its natural interpretation, whether they will support those priests who have adapted the legal ornaments, whether they will allow extra services, such as the Three Hours, guild offices, and the like. Mr. Westall made a strong point of the uncertainty prevailing in men's minds about what things would be sanctioned by the Bishops, and what not. He said that he had never disobeyed a Bishop's order in his life, but he felt very much like a youth whom he was lecturing the other day for disobeying his father. The lad said, "I can't obey my father; he never says the same thing." So with the Bishops. We do not want a Bishop in one diocese allowing ceremonial, and another in a second diocese forbidding it; we do not want a Bishop at one time allowing and at another time forbidding some rite. Let the Bishops make up their minds what they will do, and let them meet a number of leading priests, to be nominated, say, by the E.C.U., and we shall be very much surprised if they find any difficulty in coming to some decision by which uniformity of command and unanimity of acquiescence may be secured.—*Church Review*, London.

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